

The Journey of Consciousness and Evolution: The Inevitable Parallel Processes

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Abstract

Despite the immense growth in modern science in the field of evolution, there are still queries, answers of which can only be found through the theory of consciousness. That theory suggests that a being's actions (karma) play the most vital role in its evolution; it also motivates us to consider that evolution takes place on the collective and individual levels and that it occurs in the consciousness first and later gets reflected in the physical body of the being.

Ancient Indian Jain scholars (*ācāryas*) conducted incredible research into the nature of consciousness and the causes of evolution in it. They not only found and experienced the beauty of it but also wrote down their qualitative and quantitative descriptions of consciousness and evolution. To understand consciousness, one should explore two theories at the same time: karmic theory and the other is the theory of transmigration of the consciousness. The karma principle sees evolution and devolution in parallel.

This paper describes the attributes of consciousness both in the philosophy of Jainism and in modern science and philosophy; evolution through the cause and effect of karmic actions of a being; how the being acquires five senses, one after the other, in its long journey of evolution; and why it is absolutely necessary to conduct research into consciousness along with evolution to get a clearer picture of the jigsaw puzzle called life, its history, and future.

Keywords: Evolution, consciousness, karma, cause and effect

Add consciousness into the process of evolution my child and you will get the perfect key to decode the secrets of the universe.

Despite sharing the exact same attributes, each human or any other being has its own individuality, which stays so and never intermingles with any other. The one who is writing these lines through one's perspective and the one who is reading through one's own, each has his or her own individuality. Not only during

each happening of life but also during each action, no matter how subtle, one is continuously thinking something or another. Sometimes, the thoughts are pious, peaceful, and serene, while at the other they can be violent, anxious, revengeful, angry, or filled with hatred and so on. Can we sense parallel evolution and devolution in these respective scenarios? According to the theory of consciousness in Jain philosophy, the answer is a definite yes.

When we talk about consciousness, the theory of karma inevitably arises, because it is karma that keeps the soul bound in the cycle of cause and effect. In addition, the process by which a being earns the five senses is very slow, which indicates that the journey, be it of evolution or devolution, is of the being first, which reflects into its physical body later.

The ancient texts provide modern researchers with a new arena for research on all these topics. In the past century, scientists started expressing interest in understanding what is beyond sensory perception and the mind. This signaled their motivation to find new horizons in the field of evolution.

Consciousness in Jain Philosophy

One's queries have some distance in space and time, from one. This distance becomes zero, when one tries to find oneself. Hence, the journey becomes the toughest because we are used to traveling. Any destination that does not require travel is beyond our understanding.

There is a variety of inanimate matter, and then there is that which has a beginningless relationship with that matter, and together they create the self-sustained universe. That which experiences pain and pleasure, misery and happiness, ignorance and knowledge, is the only substance to which this journey called life belongs, it is the sheer source of all knowledge, so much so that all knowledge is the source. According to the philosophy of Jainism, *jīva* or the soul is one of the six eternal substances that constitute the *loka* or the habitable universe, and it is the only one that possesses the quality of being conscious.

Just as there is the smallest indivisible part of matter, space, and time, so there is an abstract reality that is the source of life or, as we may put it, that is the life. Author Paul Dundas translates the *jīva* or soul as “life-monad,”⁴⁰ which is a more accurate rendering. As soon as one comes to know about the concept of consciousness and that every being is a manifestation of it, one finds oneself filled with questions like the following: How did consciousness come into existence? Does it have a certain age? How many consciousnesses are there in the universe?

Do they belong to something higher and get united with that at some point of their existence? Lawrence A. Babb provides this answer to these queries: “The soul is immortal; it was never created, nor will it ever cease to be. Souls are infinite in number, and they perpetually circulate through the cosmos from death to birth again. Souls are absolutely real in their individuality and plurality.”⁴¹

Trying to know that which was born as me is perhaps the toughest question; yet it may also be the easiest, because it requires absolute surrender, and, lo, it is right here, in the now. In *Samayasāra* 2:49 (The Essence of Soul), Ācārya Kundakunda states, “Know that the *jīva* (soul) is without taste, invisible, without odor, without sound, imperceptible (to sensory organs or instruments), without definite shape, realizable not by any mark or symbol, and characterized by the consciousness attribute (*cetanā*) (*arasamarūpamagaṃdhamavyaktaṃ cetanāguṇamaśabdām/jānīhi alingagrahaṇaṃ jīvamanirdiṣṭasaṃsthānam*).”⁴² The moment we are born into this world, we are bound to use our senses and mind to decode our surroundings, whether by observing people around us, listening whatever they are speaking, lovingly hugging our mother, and so on, and with all these experiences we grow up. It is indeed hard for each of us to contemplate that which is behind the senses and the mind. It is not the result of a chemical action or reaction but that which causes each chemical action/reaction in us. This can only be experienced and cannot be explained through the help of words or any possible medium.

One is born, grows with time, goes through ups and downs of life, and gets old. One’s skin, behavior, level of knowledge, and body—nothing remains the same until the day one dies. Still, one remains one. We may then ask, “What is there in one that is bound to be one?” Dr. Paras Mal Agarwal writes in his book *Soul Science*, “The soul can be realized without the inference based on the sense perception, i.e., it is possible by direct experience of the soul by the soul.”⁴³

Realizing the self is a matter of personal experience, which varies from person to person. But once experienced, it transforms one’s life for the better. This realization does not stay the same but keeps visiting one at different times—sometimes to a lesser degree and at other times to a greater degree. Whenever one experiences this realization, it fills one up with immense positivity and bliss, as if one is a deep ocean and the happenings of one’s life are mere tiny waves taking birth and dying on the very surface, not being able to disturb the strong depths of the ocean. In these awakened moments one realizes the real nature of consciousness. After being in touch with the spiritual teacher Eckhart Tolle for a few years, actor Jim Carrey shared his moment of awakening in one of his talks:

“One day I woke up and all of a sudden got it. Suddenly I was thrown into this expansive, amazing feeling of freedom. I was no longer the fragment of the universe; I was the universe and ever since that day I am trying to get back there. It comes and goes but now at least I know where to go.”⁴⁴

Some questions can be answered, but a few are impossible to answer. As soon as one learns about the involvement of consciousness in the theory of evolution, one inevitably asks, since when has consciousness been there? According to the book *That Which Is*, “There is no beginning to the transmigration of souls from birth to birth.”⁴⁵ Of the six substances that constitute the universe, the only conscious substance is the soul and consciousness is its attribute. Yet not only the soul but also the rest of the substances are eternal.

When we spend some time with nature, in nature, we experience that even the tiny blades of grass carry something unique in them; for no matter how often we mow the lawn, each of the little leaves starts to grow back the very next moment. Ācārya Umāsvāti mentions in the *Tattvārtha Sūtra*,⁴⁶ “Sentience is the defining characteristic of the soul. The soul is never bereft of sentience; however feeble and indistinct this may be in undeveloped organisms.”⁴⁷ We observe that even unicellular beings like amoebas react to different kinds of stimuli differently. For example, “amoebas become aware of dark spots before they come into contact with them, just as they become aware of beams of light before encountering them.”⁴⁸

In *Samayasāra* 1:24, the honorary Ācārya says, “The Omniscient has seen the being as always with the characteristic of *upayoga* (operative consciousness comprising of knowledge and perception) (*sarvajñajñānadṛṣṭo jīva upayogalakṣaṇo nityaṁ/kathaṁ sa pudgaladravyībhūto yadbhaṇasi māmedaṁ*).”⁴⁹ When a child is born, she perceives her surroundings and surprisingly knows how to satiate her hunger through the mother’s breast; as soon as she takes in her first food, inevitably she is acquainted with the process of excreting. So, even in a lesser state of knowledge, she is equipped with the basic techniques required for survival—just like the amoeba, despite being a highly undeveloped being, knows how to protect itself from an upcoming danger as it perceives it and changes its path.

Questions about the size and shape of consciousness and whether it resides in a certain place or organ inside the body have been of great interest for philosophers and scientists. Surprisingly, we have many examples around us that can help us understand the nature of consciousness. “The *jīva* (or life-monad), has

no innate physical size or shape because it is not a physical entity. It does, however, possess dimensionality, for in its varied embodiments, it acquires the size and shape of the bodies it inhabits in the same manner—it is often said—that the light of a lamp will fill a room, regardless of its size and shape”⁵⁰ or a seed will acquire oil in each of its particles.

The study of the time cycle in Jain philosophy indicates that evolution occurs not only in different species—which can transform them from a lesser developed to a more developed one, or vice versa, according to the purity and impurity of their thoughts, actions, and deeds—but also in the same species over a period of time. For example, humans are humans the way we know them today, but a few thousand years ago and few thousand years from now, they were and will be different in terms of knowledge, morality, ethical choices, beauty, height, rationale, and so on. In this context, a monkey was a monkey in the past and will remain one in the future; however, its persona will keep on changing. This way, we see that even evolution is of two types: one is that which happens in the same species over time, and the other is that which causes consciousness to take birth in different species according to its karma. Whereas the first kind of evolution can be observed at a collective level, the second type occurs at the individual level. The first one can be studied to a certain extent by delving into the history of a specific species, but the second one cannot be proven by experiments. It can either be studied through studies done in the past by the ancient philosophers, or it is a subject of direct knowledge, a type of knowledge that does not require the assistance of the sensory organs and mind.

Be it finalizing a business deal, choosing a new house, selecting a life partner, or any other major event in our lives, all of us must admit that, through our individual experiences, there occur realizations that can only be felt and cannot be proven by any means. In this context, self-realization is that which causes evolution in an individual. However, a specific being’s long journey of evolution—from a unicellular being to becoming human, and then to experiencing the self—takes hundreds, thousands, even millions of years.

Consciousness in Modern Science

What if you or I were neither given any names at birth nor introduced to any labels of objects or people? Would have we stopped to exist?

Regardless of our ignorance about a certain subject, the subject still exists. “For long periods scientists refused even to study consciousness. The good news is that, in the twenty-first century, “consciousness studies are thriving.”⁵¹ This is

an indication that modern-day scientists are open to looking into matters that cannot be proven through experiments.

Being human, all of us have some questions about the mysteries of the universe, the answers to which are absolutely without logical explanation. “There are real physical things, with size, shape, weight, and other attributes that we can measure and agree upon, and then there are private experiences—the feeling of pain, the color of that apple as I see it now.”⁵² The grief one feels at some dear one’s departure, the tender love one feels toward one’s child especially at birth, and many other emotions like fear, laughter, sadness, anger, greed, and pride can neither be measured nor proven through any experiment. Yet these are what make us humans. Not only that but also the exact same emotions can easily be observed in animals. This indicates that we have something in common with animals. After spending some time with a tree with patience and compassion, one realizes that even it feels and reacts in a very subtle manner according to how it is being dealt with. All living beings share the same essence of life, the spark, the consciousness, the life-monad, or the soul, whatever name we may call it—but it seems that we are the closest yet the most distant from our own selves.

Often, people assert that all the workings of our body are nothing but chemical actions and reactions. But a little contemplation leads one to understand that these chemical actions/reactions are caused by “that” due to which we are called alive, and not vice versa. “There cannot be experiences without an experiencer. When one asks what really matters in this world, it seems as though things matter to someone. This someone is ‘me’; my true ‘self.’”⁵³ A bundle of cells, despite being alive, cannot pose this query, because they are at a very low step on the ladder of evolution, but in the future, they may be able to do so. Despite sharing the same individual consciousness as unicellular beings, being humans, we are able to ask deep philosophical queries. This indicates that we have evolved not only in terms of physical appearance, which includes the size of our brain, our ability to speak, and so on, but also in terms of consciousness.

Why do things happen in a certain way? Why are people the way they are? Each of us has these kinds of queries. Religious philosophies prepare one to inquire a little deeper, which may raise this question: Are we all meant to perform some specific tasks collectively, or are we individuals? “Philosopher Derek Parfit starts from undoubted fact that we seem to be single, continuous selves who have experiences, and asks why.”⁵⁴ Interestingly we notice that experiences clarify our perception, and asking questions adds to our treasure of knowledge.

It is very difficult to find “that” with which one is born or rather “that” who took birth as one. In the context of consciousness, this question may be put this way: Who is that which not only takes birth as one but also dies as the same one? Death also leads us to ask questions like: Is death the end of one’s existence? What happens after that? “Panpsychists believe that everything in the universe is conscious; so, for them, there are no unconscious creatures, and consciousness was there from the start.”⁵⁵ Needless to say, if consciousness was there since the beginning, it is going to last forever.

After confronting immense mental suffering for years, the time came when author and spiritual teacher Eckhart Tolle was no longer able to cope with that stress. He describes his moment of transformation in his bestseller *The Power of Now*. One night he told himself, “I cannot live with myself any longer.” Suddenly he became aware of the bizarreness of that thought, and so he asked himself, “Am I one or two? If I cannot live with myself, there must be two of me: the ‘I’ and the ‘self’ that ‘I’ cannot live with.” The thought was succeeded by another thought: “maybe only one of them is real.”⁵⁶ These thoughts filled him up with a deep realization, and he felt a void within that absolutely dissolved the incessant chatter of his mind. The rest is history, and today he is one of the most acclaimed spiritual teachers around the world.

Suppose a man has a migraine; he experiences it and knows how that pain feels. After the pain is gone, he is equipped with the knowledge of that specific pain. During his lifetime he gains many experiences of pain, happiness, sorrow, peace, and so on. These experiences keep on adding to his treasure house of knowledge about these subjects; for example, how to deal with certain kinds of challenges and how does it feel to be sad or happy. He dies with these experiences, these know-hows. Hence, we may say that “consciousness is experience.”⁵⁷ However, what happens to the experiences that he gained during his lifetime after he dies? This question takes us back to the existence of consciousness before and after death.

“Consciousness is lived reality. It is the feeling of life itself. It is the only bit of eternity to which I am entitled.”⁵⁸ It is like a tiny wave, which dreams of visiting the ocean one day, unaware that it is the ocean. But this truth cannot be proven to it or to anybody: it is supposed to find the truth for the self, from the self.

Evolution in Consciousness through Karma as Cause and Effect

Cause–effect–cause is an inevitable cycle of consciousness, and evolution keeps happening in parallel to the being’s reaction at the time of the effect, which

binds another cause. This is the gist of the karma theory, which holds the key to decode evolution.

Our lives are the results of cause and effect; we may easily find many examples of this principle. For example, thirst is the cause, the effect of which is that one grabs a bottle of water and drinks water; the intake of water then acts as the cause of the need to urinate after a certain time; the emptying of bladder then becomes the cause of thirst, and so on. But it is very difficult to understand cause and effect when we ask ourselves questions related to our existence. Why are we here? What is the purpose of our existence? Why do we die? Is death the end of our existence?

Evolution in consciousness indicates that, more than the journey of the body, it is the journey of the soul. Evolution occurs in consciousness first and is reflected in the body later. A being's thoughts, words, and actions play the most important part in its evolution. "Many of the important advances made by biologists in the past 150 years can be reduced to a single metaphor. All living, or extant, organisms, that is, animals, plants, fungi, bacteria, viruses, and all types of organisms that lived in the past, are situated somewhere on the branches and twigs of the Tree of Life."⁵⁹ And as soon as we realize that each being shares the same but individual consciousness, evolution of the same being from a lesser developed organism to a more developed one starts making sense. If we study each individual consciousness, we will observe that it has its own unique journey.

Modern thinkers are coming closer to the ancient philosophies in relating consciousness and evolution: "One might argue that since we are conscious, consciousness itself must have had an evolutionary function."⁶⁰ One may also ask this question: What is the pinnacle of this evolution? Many of us feel that we need to have successful professional careers, but we also ask ourselves: Do we have a career that decides our journey as a human? The answer to this question is "directed by the various processes of karma; the soul passes through different states which generate changes in its nature and which constitute its career."⁶¹ An ignorant interpretation of karma theory is that a poor person must remain poor throughout his life and a dumb student must remain so, but this does not reflect what we see happening around us. We see that a poor person can become rich if a few factors, along with his hard work, act in his favor; the dumb student can become intelligent if he finds the right teacher at the right time, and he makes the right amount of dedication and effort. But at the same time not all the poor become rich and not all dumb students become intelligent, even under favorable circumstances. We may name it destiny or anything else, but there is something

that acts beyond our understanding, and it cannot be proven with the help of logic. But it can surely be understood with the help of the principle of karma.

If, according to Jain philosophy, all of us are caught in a cycle of cause and effect since time immemorial, will there not be an end to this whole drama? For many people, this is the most important query that arises when they get acquainted with karma theory. But the answer is beautiful because it equips each one of us with sheer independence: “The soul has an inherent capacity which can affect how the bondage is ended, thereby affecting its own fate.”⁶² For example, if one sows the seed of a specific fruit, one is bound to eat its fruit when the time comes. What if one does not sow the seed at all? Thus, at the time of effect of a cause, one has this control in one’s hands to not bind further cause through one’s actions. Realizing this power can be immensely helpful for us in our daily lives, particularly when we are struggling with adverse circumstances, whether or not they are caused by our own mind or external factors.

When one reads the news of the world and sees the traumas we are facing, one realizes that each human—whether he or she is a leader, is powerful, is a terrorist, or just anyone—is struggling with varied degrees of these four emotions: anger, pride, delusion, and greed. These are described as *kaṣāyas* or soul-soiling emotions in Jainism. Ācārya Umāsvāti says in *Tattvārtha Sūtra*⁶³ that “because of its passions (or soul-soiling emotions), the soul attracts and assimilates the material particles of karmic bondage.”⁶⁴ We may notice a few people around us who deal with adversity with equanimity, instantly controlling their reactions. Today those people are called emotionally intelligent; however, in the language of Jain philosophy, they are described as having lighter soul-soiling emotions or *mandakaṣāyī*. Their aura would be lighter and clearer, and for sure they would attract lesser adversities for themselves in the future.

Evolution occurs in each consciousness during each passing moment because each consciousness is performing actions, subtle or gross, at each moment. The reaction to each of these actions, inevitably, gets stored in the data of that specific being’s karmic account, in a material form; it manifests in the form of different situations, favorable or adverse, at the time of fruition. “The material particles attracted to the soul cause different types of bondage, enter from all sides (at all times past, present and future), cause bondage qualified by the activities of the soul and are subtle clusters of matter.”⁶⁵ This is the law of nature.

We may notice someone who is walking in a hasty manner, picking up and putting things down with much noise, performing everyday tasks with sharp and

rude gestures. Anyone can guess that this person is heavy with emotions; yet have we ever thought that, by these kinds of actions, she is accumulating the same kind of karma for the future? Meanwhile, another person, despite also being heavy with emotions, handles objects with politeness and expresses his intent to deal with them wisely, which indicates that in the future he will be even more efficient and gentler in his behavior. Sooner or later, emotions will go away, but how one deals with them will decide the intensity, quantity, and the lightness of karma one has bound. Let's take another example: one person steals something only when he is in dire need of it, but he feels guilty about it, whereas another person earns a living by stealing, because he believes that stealing is the right way to act. These two examples differentiate the action performed due to necessity and an action performed due to bad intent. Ācārya Umāsvāti writes in the *Tattvārtha Sūtra*,⁶⁶ "Evil actions cause the inflow of harmful karma."⁶⁷ Unknowingly, the person in the latter example is binding harmful future karma for himself. Hence, mindfulness is required in each action one performs in order to keep the being evolving.

If there is an equal and opposite reaction to every action, then the action of hurting a being will produce the reaction of the same amount of hurt to the one who caused the pain in the first place. Such is the simplicity of the law of nature also known as karma. One of the *gāthās* in the text on the nature of reality⁶⁸ mentions, "Causing pain, grief, agony, crying, injury or lamenting in oneself, or others or both, attracts pain karma."⁶⁹ The beauty of karma theory is that causing pain even to oneself falls under the category of pain karma. Hence, one is wrong to think that self-harm only hurts the individual. Author Eckhart Tolle names it the pain body: "Every emotional pain that you experience leaves behind a residue of pain that lives on in you. It merges with the pain from the past and becomes lodged in your mind and body. Some pain bodies drive their hosts to suicide."⁷⁰ Being the cause of a specific type of pain to oneself or to someone else attracts that specific type of karma for one's future also. For example, stopping someone from gaining knowledge by placing obstructions in their way simply indicates that one is accumulating knowledge-covering karma for oneself in the future; in contrast, actions like providing facilities for gaining knowledge and motivating others to do so inevitably accumulate in the shedding of knowledge-covering karma in the future. Can anyone be simpler than the universe, which simply abides by these eternal laws?

Acquiring the Five Senses by the Being through Evolution

Not only the bad actions are karma but also good actions, which keep the consciousness bound in the circle of devolution and evolution parallelly.

Another unique feature of ancient Jain philosophy is that it tells us in which order a being acquires the five senses, one after the other, gradually during evolution. For example, one-sensed beings possess only the sense of touch, which gives them the ability to react to any kind of touch, be it safe or harmful. Amoeba and paramecium are only two examples of 5,200,000 types of one-sensed beings. As soon as it evolves further and climbs the ladder of evolution according to its subtle karma, the being acquires the sense of taste, along with touch, which equips it to react/feel a bit further and in a better way. Examples of such beings are some worms and leeches. They can choose what to eat and what not to.

The being moves up another step on the ladder of evolution and earns the sense of smell, which enables it to select not only its food but also whether to move or not to move to a specific place. Some ants and fleas, termites, and centipedes are examples of three-sensed beings. As the being keeps evolving, it gains the next sense, which is sight. Sight endows it with more choices. Examples of creatures with four senses are some wasps, flies, mosquitoes, butterflies, and scorpions. Finally, on the ladder of evolution the being achieves the fifth sense of hearing; birds, fish, and humans, to name a few, have five senses.⁷¹ Possession of all five senses rewards the being by placing it on a higher step on the ladder of evolution. Development of the mind also plays an important part in the being's journey of evolution. Because of its most highly developed brain, most rational mind, and its ability to stand on its two feet, the *homo sapiens* stands alone at the top of this ladder.

A popular saying in many Indian households is, “All of us have wandered in 8,400,000 *yonis* (birth places) before taking birth in the human realm, and one must not waste this precious human life.” What it means is that one is supposed to spend one's time and energy in gaining the right knowledge, in understanding the workings of the universe, and in finding life's biggest purpose. Wasting one's precious life in useless contemplations and pursuits makes one descend the ladder of evolution, and one may probably have to go through an unimaginably lengthy wait until one's chance of being human comes again. According to the deeply philosophical text *Tattvārtha Sūtra*, there are exactly the same number of varieties of living things—8,400,000—and the same number of places of birth or *yonis*⁷²:

- i. Beings destined to be sub-microscopic vegetation eternally – 700,000
- ii. Beings destined to be sub-microscopic vegetation temporarily – 700,000
- iii. Earth-bodied beings – 700,000
- iv. Water-bodied beings – 700,000

- v. Fire-bodied beings – 700,000
- vi. Air-bodied beings – 700,000
- vii. Vegetation – 1,000,000
- viii. Beings with two senses – 200,000
- ix. Beings with three senses – 200,000
- x. Beings with four senses – 200,000
- xi. Celestial beings – 400,000
- xii. Infernal beings – 400,000
- xiii. Animals with five senses – 400,000
- xiv. Humans – 1,400,000
- Total – 8,400,000

In today's world we hear a lot about how the mind controls us in a negative way and how to free ourselves from this control. However, in the philosophy of Jainism, owning a mind is possible only after a long journey on the ladder of evolution, because it is the one and only thing that makes us rational beings. Ācārya Umāsvātī writes in the *Tattvārtha Sūtra*⁷³ that “those that have a mind are intelligent beings.”⁷⁴ It seems that evolution is the journey from having no mind to earning a mind and then using the same mind to win over itself to become enlightened. “Intelligence or rationality means the capacity to remember the past and ponder over the future. Only five-sensed beings who have a mind have this capacity.”⁷⁵ Intelligence is used in judging situations, objects, and people at any given time with rational thinking. Ironically, we have forgotten the real use of the mind: we simply need to understand its role and use it wisely and accordingly.

Adhering to the philosophy of Jainism, we understand that only our mind can take us on a journey of either spiritual upliftment or digression.

Conclusion

One is searching for the secrets of the universe.

One is looking out for stars, planets, moons located far away in the space.

One is traveling longer distances than ever before.

When will one begin to search for one?

For whom no search or looking out or travel requires.

Oh, one is not used to going to such realm.

That expands beyond the boundaries of senses and mind.

The one that actually evolves.

Consciousness is inevitably at the center of all research. If we really want to know how the cosmos acts, we are required to focus our energies in the right direction. We must also attempt to decode the ancient texts available in almost all religious philosophies, which not only tell us about cosmography but also about “that” because of which each quest is possible. The journey of life belongs to the one in whom evolution actually happens. Consciousness studies are much cheaper than spending billions of dollars on nuclear weapons and animal agriculture.

We may expect an even brighter future when scientific and spiritual discoveries go hand in hand and each scientist looks within, as well as studying the material world. When that happens, we will divert those billions of dollars into funding ethical studies, emotional intelligence, nonviolence, and consciousness research. More research will be carried out on the effect of meditation and equanimity on our brain and on the nonliving particles that get bonded with the consciousness and make it feel like themselves. We will go beyond the constricted mindset of caste and creed and attain a world that will be one nation without boundaries.

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⁴² Agarwal, Paras Mal. *Soul Science: Samayasāra by Jain Acārya Kundakunda* (Part 1). Kundakunda Jñānapitha, Indore, 2014: 56.

⁴³ Agarwal, *Soul Science*, 2014: 57.

⁴⁴ “Jim Carrey on Awakening,” December 18, 2020.

<https://www.youtube.com/watch?v=uIaY0l5qV0c>.

⁴⁵ Tatia, Nathmal. *That Which Is: English Translation of Tattvarthasutra of Uma Swami*, Delhi 2001: 35.

⁴⁶ “Upayogalakṣaṇam,” *Tattvārtha Sūtra* 2.8; Tatia, *That Which Is*, 2011: 39.

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- ⁴⁷ Tatia, *That Which Is*, 2011: 39.
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- ⁵¹ Blackmore, Susan. *Consciousness: A Very Short Introduction*, Oxford, 2017: 1.
- ⁵² Blackmore, *Consciousness*, 2017: 3.
- ⁵³ Blackmore, *Consciousness*, 2017: 67, 68.
- ⁵⁴ Blackmore, *Consciousness*, 2017: 68.
- ⁵⁵ Blackmore, *Consciousness*, 2017: 117, 118.
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- ⁵⁹ Wood, Bernard. *Human Evolution: A Very Short Introduction*, Oxford. 2005: 1.
- ⁶⁰ Blackmore, *Consciousness*, 2017: 125.
- ⁶¹ Tatia, *That Which Is*, 2011: 33.
- ⁶² Tatia, *That Which Is*, 2011: 34.
- ⁶³ “*Sakaśāyatvājjīvaḥkarmaṇoyogyānpudgalānadatte,*” *Tattvārtha Sūtra* 8.2; Tatia, *That Which Is*, 2011: 190.
- ⁶⁴ Tatia, *That Which Is*, 2011: 190.
- ⁶⁵ Tatia, *That Which Is*, 2011: 203.
- ⁶⁶ “*Aśubhaḥ pāpasya,*” *Tattvārtha Sūtra* 6.4; Tatia, *That Which Is*, 2011: 152.
- ⁶⁷ Tatia, *That Which Is*, 2011: 152.
- ⁶⁸ “*Duḥkha-śoka-tāpa-kramdana-vadha-paridevanānya-ātma-paro-bhayasthānāny asadvedyasya,*” *Tattvārtha Sūtra* 6.12; Tatia, *That Which Is*, 2011: 156.
- ⁶⁹ Tatia, *That Which Is*, 2011: 156.
- ⁷⁰ Tolle, *The Power of Now*, 2018: 29, 30.

⁷¹ Description of the five senses is taken from Tatia, *That Which Is*, 2011: 45, 46.

⁷² Tatia, *That Which Is*, 2011: 53.

⁷³ “*Samjñīnaḥ samanaskāḥ*,” *Tattvārtha Sūtra* 2.25; Tatia, *That Which Is*, 2011: 46.

⁷⁴ Tatia, *That Which Is*, 2011: 46.

⁷⁵ Tatia, *That Which Is*, 2011: 46.